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REPORTS.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK, Vol. X.

247-252. H. Krüger, Bemerkungen über den Sprachgebrauch der Kaiserkonstitutionen im Codex Justinianus. The writer is planning a vocabulary to the Codex Just., and has collected material for the letters a, b, e, and h. The article discusses the words *ambages*, *ambiguus*, *ambiguitas*, *aperio*, *apertius*, *apertissimus*, *appellatorius*, *attamen*, *elogium* and *evidentissimus*.

253-272. C. H. Moore, Die medizinischen Rezepte in den *Miscellanea Tironiana*. An examination intended to determine the words and forms which should be added to the lexicons, with additional matter relating to text-criticism and interpretation. Schmitz in his edition of the *Notae* did not observe that these receipts are by different hands and from different sources.

273-278. F. Leo, *Sub divo columine*. This phrase, which occurs in *Commentarii* of the Arval Brethren, is interpreted as = *sub dio et columine*, "unter Himmel und Höhe", *columen* referring to the roof of the open hall or *pronaos*. In Plaut. *Most.* 765 for *sub sudo columine* the writer would read *sub diu columine*, in the same general sense.

278. G. Landgraf, *Nucula* (i. e. *nugula*): *somnia* (zu IX. 398). This word is the diminutive of *nugae*, which is used by Mart. Cap. i. 2. The existence of a neuter plural of this form beside *nugulae* is testified to by the glosses (cf. ALL. IX. 398) as well as by the Anonym. *De dubiis nominibus*, p. 582. 22.

279-281. P. Menge, *Acervalis*—*acervus*. *Lexicon* articles.

281. A. Köhler, *Die Allitteration tectus*—*tutus*. Occurs in Cic. *ad Fam.* 10. 8. 5 (*Plancus*). Other examples of the alliteration of words formed on these two stems are cited from writers of different epochs.

282. E. Wölfflin, *Galbanus*. *Galbianus*. The former is the correct formation from *Galba*, which according to Suetonius (*Galb.* 3) is the Gallic equivalent for *praepinguis*. The form *Galbianus* arose in the *sermo castrensis* and was a party designation; with *Galbianos* (Tac. *Hist.* 1. 51) cf. *Mariani*, *Pompeiani*, etc. It was afterwards extended in its force, and *horrea Galbiana*, as well as *horrea Galbana*, is found in inscriptions.

283-285. O. Hey, *Acesis*—*acetum*. *Lexicon* articles.

286. E. Wölfflin, *Equus* = *equus*. Unquestionable examples of this usage are found in the *Bell. Hisp.*, which on account of the imitations of Ennius by the author of this work (cf. *ALL.* VIII. 596) tend to confirm the statement of Nonius that Ennius used *equus* in the sense of *equus*. It is found also in Gregory of Tours and in Minucius Felix.

287-292. *Miscellen.* L. Havet, *Salueto*. With one exception of a peculiar nature (*Men.* 1076), allowing two emendations of his text, Plautus uses this form only in replies to salutations, *salve* being used in the salutation itself.

A. Köhler, *Zum metaphorischen coquere*. In *Sen. Controv.* II. 1 for *quocere* of *codd.* A and V Köhler would read *coquere*, used in the same metaphorical sense as in *Enn. ap. Cic. Cato Maior* 1. 1, *Verg.* and *Silius*. Plautus has this metaphorical use in *Trin.* 225 in connection with *macerare*, which is also used metaphorically in *Sen. Controv.* IV. *prae*f. 2.

K. Lessing, *A und ab in der Historia Augusta*. Seven certain exceptions to the rule that *ab* is used before vowels and a before consonants, with a discussion of four doubtful passages. The seven exceptions occur before *d*, *s*, *r* and *t*.

H. Blase, *Modo si*. This order for *si modo* (cf. *ALL.* X. 112 fol.) is found in Plautus, Propertius and Ovid, as well as in the Juristic writers of African origin. It is therefore an archaism which came into African Latin as a survival, or through the influence of the early poets. The Augustan poets probably used it for metrical reasons.

W. v. Gümbel, *Viride Appianum*. This term, found in *Plin. N. H.* 35. 48, is a geographical one.

293-312. Review of the Literature for 1895, 1896.

312. E. Wölfflin, *Vom Thesaurus*. A request for lexical and grammatical works.

313-343. H. Blase, *Zur Geschichte der Futura und des Konjunktivs des Perfects im Lateinischen*. The so-called conditional future of Spanish, Portuguese and Wallachian is a combination of the Latin *fut. perf.* and *perf. subj.* The question is raised whether this union of the two forms, so far as their signification is concerned, existed in Latin. Lindskog has shown that in Plautus and Terence sentences which contain a threat have the future *perf.* in the protasis if the threat implies a prohibition, the present if it implies a command. This rule is followed in later Latin, though the instances are less numerous than in comedy. The clauses with *pres.* and *fut.* in the apodosis and *pres. subj.* in the protasis not merely superseded the form *si sit* — *sit*, but gained on the forms with *indic. protases*. Late Latin used the *subj. protasis* almost exclusively, both with the *pres. subj.* and with the form which is sometimes called *futurum II*

(fut. perf. ind.) and sometimes perfect subjunctive or the subjunctive of *futurum II* (fut. perf. subj.). In reality the latter form had the same function that it has in Romance, namely that of a conditional of the present or of the future. It also displaced the indicative in conditions of repeated action. The development of the fut. perf. with *fuero* (for *ero*) is discussed, as well as the use of the fut. perf. for the future in special words, such as *fuero*, *habuero*, *potuero*, *voluero*, etc. This was due to an exaggeration of the effort to give the exact force of tense relations and is found also in the other periphrastic tenses. Traces of the fusion of the fut. perf. and the perf. subj. are found in early and in classical Latin.

343. E. Wölfflin, *Manus tollere* = *mirari*. Examples from Cicero, Catullus and Arnobius.

344. A. Funck, *Sub sudo*. Questions the reading of Leo in Plaut. *Most.* 765 (cf. ALL. X. 273) on palaeographical grounds and because *sub sudo*, like *sub divo*, is used elliptically.

344. A. Funck, *Usque ad quod*. This phrase, found in August. *Conf.* 3. 7. 12, is nearer to the French *jusqu'à ce que* than that suggested by Thielmann, ALL. VI. 505.

345-353. A. Roosen, *Zur Bedeutung und Schreibung der Partikel "etiamnunc"*. *Nunc* is for *num-ce* (cf. *tum*, *tunc*), but had almost entirely displaced the simple form at the beginning of the literary period. *Etiam* is also a compound word which had come to be thought of as a simplex. The original meaning of *etiamnunc* was "even now", "also now". In later times *nunc* lost its force, as in *etiamnunc hodie*, Plin. N. H. 25. 85. The word, however, has two meanings: *etiam* (*nunc*) which is post-Augustan, and (*etiam*) *nunc*, which is found in Latin of all periods. As regards the orthography, all cases of the former must be written as one word; and the same thing seems to be true of the latter. *Etiamnum* is not found in prose and should be written in poetry only where the meter demands that form.

354. R. Fuchs, *Vulgärlateinisches felgerola* = **filicarula*. This word occurs in a gloss in the *Epistula Vindiciani* preserved in cod. *Dresdensis* Dc 185. It is explanatory of *polypodium* and appears in French as *fougerole*.

355-360. H. Krüger, *Fides als vox media*. Supports this view, expressed in 1890, against the arguments of Pernice and Usener.

360. B. Kübler, *Storia*. A third instance of this word, in the sense of a mat (cf. *στροφέννυμι*) in Bell. Afr. 47. 5 through emendation of *scopis* (cod. Scalig.) for which the better MSS read *coriis* and *copiis*.

361-366. O. Schlutter, *Beiträge zur lateinischen Glossographie*. III. A continuation of the articles on pp. 11 fol. and 187 ff.

366. A. Sonny, Ambro. Bambalo. In ambro (= turpis vitae homo) Paul. Fest. p. 17 we have the Greek Ἀβρων (from ἀβρός) with a parasitic m. Bambalo (= ψελλιστήs) is for *babalo, also with a parasitic m; cf. babulus Apul. Met. 4. 14, and babulo, Ter. Ad. 915 (see ALL. VIII. 494).

367-376. E. Wölfflin, Zur Differenzierung der lat. Partikeln. The tendency of foreigners in speaking Latin was to use a particular word for each idea, rather than to use the same word in different senses. This affected the vocabulary of the Romance languages as compared with that of Latin. Thus in France and Italy magis became an adversative particle (mais, ma) while plus was used in comparative expressions instead of magis. The writer discusses the history of ut, dum, quod, etc. from this standpoint.

376. G. Landgraf, Der Accusativ der Beziehung nach Adjectiven. The only example from archaic Latin (see ALL. X. 209) in Plaut. Pseud. 785, si quispiam det qui manus gravior siet, disappears if qui is taken as instrumental abl. and manus as nom. sing., which is probably the correct interpretation.

377-384. A. Sonny, Gerrae und gerro. Ardalio. Mutto. Mutinus Titinus. Tappo. Gerro is not derived from gerrae, but is the name of a stock character in the Sicilian comedy. Ardalio, Mutto and Tappo are explained in the same way. Mutinus is connected with mutto and the correct explanation of Titinus is that given by Bücheler in ALL. II. 119 fol. and 508. The forms Tutinus and Tutunus are due to assimilation with Mutinus.

384. F. Stolz, Nachtrag zu Arch. X. 151 ff. G. Wissowa, De dis Romanorum indigetibus et novensidibus disputatio, derives indiges from indu- and the root gen and separates it from indigitare and indigitamenta. If this view is correct, the original force of the word was lost and its meaning was extended.

385-390. J. v. d. Vliet, Lexikalisches zu den Metamorphosen des Apulejus und zu Sidonius Apollinaris. Notes on Argumentum: Symbol; Cuiuscemodi; Foris mit Accus.; Ex forma; Gremium=acervus; Partes, Ueberreste der Mahlzeit; Sero, gestern Abend; Succiduus=successivus, continuus; and Volaticus.

390. E. Lease, Nec non et. Additions to the examples collected by Kübler, ALL. VIII. 181**.

391-402. G. Landgraf, Der Accusativ der Richtung. Treated in two divisions: 1. after verbs of motion; 2. after verbal nouns. The origin of the former construction is to be sought in the expressions corresponding to domum and rus ire, which are common to the Indo-Germanic languages. The attempt of the grammarians to restrict the use in Latin to names of Greek lands

or to islands and small divisions of territory is a mistaken one. This is especially true of the popular speech. Many writers avoid the acc. of direction with designations of place or use it only occasionally, while on the other hand there is hardly a name of a country that is not found without a preposition in some writer. The rule of the grammarians has had a bad influence on text-criticism. Examples of an acc. with verbal nouns are rare, though alterations in the texts may have obliterated some. Plautus's use of substantives in -tio with an acc. is derived from the colloquial language. In the case of substantives in -tio and -tus from verbs of motion the accusatives are designations of place, with one exception, *Truc. 622, quid tibi hanc adiost?* Such expressions as *adventus Romam*, *Liv. 22. 61. 13*, though never numerous, occur at all periods. From this developed the acc. denoting the end of the motion expressed by the verb.

403-412. H. Stadler, *Dioscorides als Quelle Isidors*. *Dioscorides* is one of the principal sources for chapters 7-11 of Book XVII. Although this has been noted before, it has not been fully treated, while the citations are to *Saracenus* and are frequently wrong. The writer gives a series of parallel columns, with the most noteworthy instances marked with an *. There follows a detailed examination of selected passages. The question is then raised what translation of *D.* was used by *Isidore*, since he did not have access to the original Greek. The *pseud. -D., De herbis feminis*, is not based on *Isidore*, nor was it one of his sources in its present form. He must have used an earlier and fuller version than exists at present.

412. A. Souter, *Aus Augustin*. Four new words and an additional example of *ex invicem*.

413-426. E. Wölfflin, *Proben der vulgärlateinischen Mulomedicina Chironis*. A publication of selected chapters from *cod. Monacensis Lat. 243*, with a discussion of the language and style.

427-434. E. Wölfflin, *Firmicus Maternus*. An outline, with some additional notes, of the dissertation of C. H. Moore, in which the identity of the author of the *Mathesis* with that of the *De Errore Profanarum Religionum* is established, mainly through an examination of the language and style of the two works.

435-452. *Miscellen*. F. Leo, *Superne, supernus*. In *Hor. Epod. 1. 29 nec ut superni villa candens Tusculi Circaea tangat moenia*, if *superni* is the correct reading, it is the earliest instance of the use of the word. The *adv. superne*, which has good MSS authority, is common in *Horace*. Full notes on the use of the adjective and of the adverb are given. *Clausula*. In *Moretum 15 clausae* is an adjective used as a substantive, the meaning of the passage being that the man finds the keyhole of the door with his light, which shines through the keyhole.

E. Hauler, *Lexikalisches aus einem Palimpsestsermonar der Ambrosiana*. Corrections of the publication of the *Sermones* in cod. Ambros. O. 136 sup. by Mai in his *Scriptorum veterum nova collectio e Vaticanis codicibus edita* (Romae, 1828) III, 240-247, with notes on word formation and syntax.

W. M. Lindsay, *Die jüngst gefundene Kollation der Turnebus-Hs. des Plautus*. The collation of the lost cod. Turnebi (T), discovered by L. in the margin of an edition of the sixteenth century in the Bodleian Library, is accompanied by a collation of another inferior MS in the same hand, so that it is not easy in some cases to decide whether a variant reading goes back to T or to the other MS. Neither collation is directly from the MS which it represents, but both are from a later one, probably of the sixteenth century, which may have been copied by Turnebus himself. The collation, though indirect, is of great value in questions of orthography and in the text-criticism of B, C, and D, for though from the same archetype, T is free from some errors which arose in the immediate predecessor of B, C, and D. It is of value for the student of grammar as well as for the establishment of the text of Plautus.

H. A. Sanders, *Zu den Miscellanea Tironiana*. An examination of "Abschnitt IV" with the idea of determining the date of the treatise by an examination of the sources used. It must fall after the time of Isidore and thus need not be considered for the *Thesaurus*.

B. Kübler, *Focaria*. A discussion of the position of the *focaria* (soldier's concubine) arguing for the permanency of the relationship against the contrary view of Meyer.

E. Ludwig, *Isse—Ipse*. *Isse* and *issa* are well attested vulgar forms of *ipse* and *ipsa*. In *Sedulius Pasch. carm. I. 310* *esse* is for *isse*, and *ipse* should be read in the text and *esse* cited in the *apparatus criticus* as a variant of this.

E. Wölfflin, *Senus = sinus*. In *Cic. ad Fam. 7. 1. 1* *senum* is a vulgar form for *sinum*. The writer thinks that vulgar forms should be admitted into the text of letters of Cicero addressed to friends living outside of Rome.

L. Havet, *Reuirdescere*. Would read this form for *reuirescere* in *Cic. Prov. Cons. 34*, on rhythmical grounds.

G. Ries, *Eques = equus*. In *Frontin. Strat. 2. 5. 31* the context suggests that *equites* has this meaning.

E. Wölfflin, *Vitio mit Gen. = propter*. *Vitio* is used as the opposite of *merito* and *beneficio* (see *ALL. I. 174 ff.* and *VIII. 590 ff.*) Between these extremes *opera* serves as a *vox media*, e. g. in *Catull. 3. 17*.

453-464. Review of the Literature for 1896 and 1897.

465-486. J. C. Rolfe, A, ab, abs. Notes on the form and word order, with a collection of the officia servorum, etc. found in inscriptions.

486. E. Wölfflin, Zur Latinität des Augustus (sponte sua). This order, which is found in the epic poets Lucr. and Verg., is surprising in Mon. Ancyr. 5. 4 in view of the lack of poetic coloring in the language of Augustus (see ALL. X. 149). It may be explained by the fact that Livy uses sponte sua in 10. 25. 12 and 27. 11. 3, which should be added to the examples given in ALL. X. 138. The emperor's high opinion of Livy is well known.

487-505. J. C. Rolfe, A, ab, abs. Lexicon article.

506. F. Paulsen, Propter bei Tacitus. The usage of Tacitus (see ALL. I. 161), as well as the sense of the passage, suggests that the only example of causal propter (Hist. 1. 65) is an error for pro.

506. M. Ihm, Marsianus. *Μαρσιανός* (Jour. Hell. Stud. IV. 26) is for Marsianus, not for Marcianus, and hence throws no light on the pronunciation of Latin c, as was inferred by Eckinger, Die Orthographie lateinischer Wörter in griechischen Inschriften, p. 103.

507-522. W. Heraeus, Zu den lateinischen Glossen. Further criticisms of the article of Landgraf in ALL. IX. 355-446.

523-527. L. Havet, Pararius, substantif. This word is not derived from parare, as the lexicons state, but from par. Its meaning is shown by its use in Sen. De Ben. III. 15. 2. Since the passage is incomplete, the text is carefully examined. The pararii seem to have served as intermediaries between a borrower and a lender.

528. A. Sonny, Soppio, -onis bei Catull. Support for this reading in 37. 10 and of Schöll's conjecture on Petr. 22 is derived from CIL. IV. 1700. In the passage of Catullus sopionibus is to be taken as a dat. with scribam.

529-532. A. Funck, Accorporo — accubitus. Lexicon articles.

532. M. Petschenig, Indeklinabiles vetus bei Ortsnamen. Examples are cited from Additamentum ad Marcellinum comitem ad a. 536 n. 6 and ad a. 538 n. 7, which confirm the reading in Vict. Vitensis I. 51, who furnishes the earliest example.

533-550. Miscellen. E. Wölfflin, An Herrn Dr. W. Kroll und unsere Leser. A reply to Kroll's article on Das afrikanisches Latein (Rh. Mus. LII. 569 ff.). Si quid = quicquid. Examples showing that si quid was not used in a conditional sense, but as the equivalent of quicquid.

A. Souter, Addenda Lexicis Latinis. Mainly from Augustine.

H. Blase, *Beteuerungsformeln im Lateinischen*. The future and the pres. subj. are from one root and the former is used in wishes in early Latin, as well as in the formula *ita me amabit* (*amabunt*), which is found eleven times in Plautus and three times in Terence. This is followed by a comparative clause with *ut*, then by an independent clause in parataxis, and in one case there is ellipsis of the future. The subjunctive form *amet* (*ament*) occurs twenty-four times in Plautus and twenty-one times in Terence. The future, which is found only in Plautus and Terence, was the older use, but it lost ground between the time of Plautus and that of Terence. A variety of expressions, which do not become formulas, appear in class. and later Latin, but the formula with *ament* is not found in Cicero or in any subsequent writer. Petronius has a large number of examples of protestations in the subjunctive followed by comparative clauses with *ut*, but neither he nor any archaistic writer of the second century has *ita di ament*. The favorite expressions in class. and Silver Latin are with *moriari*, *disperere*, etc. *Si vivo* in connection with a future occurs in early Latin, and an independent *vivo* in the Latin of the Vulgate. *Inferias mittere*. In Dict. Cret. v. 13, 5 (cf. ALL. X. 399).

P. Geyer, *Cremo* = *κρεμάννυμι*, *suspendo*. The word has this sense in Vegetius, *De Arte veterinaria*, i. 26. 4 (see ALL. X. 424). The word occurs in a similar sense in the *Passio Perpetuae*. We may infer, if this is the meaning of *cremo* in Vegetius, that the ancients were familiar with the method of curing injuries by suspension in a sling.

W. Schmitz, *Sanna*. *Sanna* may be compared with the word *γέρρα* (ALL. X. 378) since it meant at first *τὸ αἰδοῖον* and then a scornful gesture. A list of words of a jesting and mocking nature is cited from Comm. Not. Tir. tab. 62, 4-16.

L. D. Vasconcellos, *Mons sacer bei Olisipo*. The monte Tagro of Varro, R. R. 2. 1. 19 may be monte sacro.

M. Ihm, *Transfluminianus*. Found in a bill of sale on papyrus of the year 166 A. D., no. 229 in the British Museum. Since the papyrus came from Seleucia Pieriae, the river referred to is the Euphrates, *the* river of the neighborhood, a usage to which parallels are cited. *Strigo*. To be added to the appellatives in -o, -onis which are used as personal names (ALL. IX. 592). It is the cognomen of Callidius, a well known potter of Arretium.

W. M. Lindsay, *Ablativ red bei Plautus*. In addition to *med*, *ted*, *sed* the abl. of *res* must be read with a *d* in Aul. 141, Merc. 629, Pseud. 19, to avoid hiatus.

E. Wölfflin, *Zur Regula Benedicti*. The orthography of the *Regula* is neither strictly in accordance with the rules of the grammarians nor invariably consistent. One must aim at that

of the earliest MSS. Among these must be included that of the *Sermonum de regulis* (8th or 9th century) in CGL. V. 412 fol. Examples are cited of the help given by this.

551-569. Review of the Literature for 1897 and 1898.

570-571. Necrology. Georg Schepfs.

573-623. Index to Volumes I-X.

JOHN C. ROLFE.

ENGLISCHE STUDIEN. Edited by JOHANNES HOOPS.

Volume XXXV 1. O. Jespersen, *The History of the English Language: its Relation as a Science to other Subjects*. An address delivered at the St. Louis Exposition. The author shows at some length the extent to which the study of the English language has suffered from the dominance of the concepts and terminology of Latin grammar. "The exaggerated importance attached to Latin is also injurious to the study of English if it causes forms and constructions to be *valued* according to a Latin standard. Some authors, Milton and Dryden among them, have impaired their English prose by thinking too much of Latin syntax instead of trusting to their natural linguistic instinct; and similarly some grammarians are apt to despise such English idioms as are contrary to Latin rules". Jespersen emphasizes the present desirability of studying the relation of French loan-words in English to their French originals.

G. Sarrazin, *New Studies in Beowulf* (begun in *Engl. Studien* XXIII 221). V. *Beowulf's Comrades*. A discussion of the points of correspondence between Beowulf and the legend of Böðhvarr Bjarki as told by Saxo. The relations of Beowulf to his sword Hrunting are similar to those of Bjarki to his comrade Höttir, sometime his rival. Höttir's name is changed to Hjalti, and Hjalti corresponds to the sword Beowulf used against Grendel's mother at the bottom of the sea.

K. D. Bülbring, *The Lay Folk's Mass-Book in the MS at the Advocates Library, Edinburgh*. A diplomatic reprint. The same version was printed in 1843 by Turnbull, but not accurately. Dr. Gerould, in his filiation of the six versions (*Engl. Studien* XXXIII 1 ff.), had not been able to compare Turnbull's version with the MS.

W. Franz, *The Formation of Words in Shakespeare*. The author treats his subject in four sections: Prefixes, Suffixes, Compounds, the Substantive Use of Verbs.

The most important reviews discuss the following works: the fourth volume of G. C. Macaulay's edition of Gower, by H. Spies; W. W. Greg's edition of the interlude, *Godly Queene Hester* (1561), by Holthausen, who adds a number of notes on the text; a new edition of Cazamian's *Le Roman Social en Angleterre*, by Koepfel.

2. J. Laidler, *A History of the Pastoral Drama in England until 1700*. A descriptive list, not a history, of more important pastoral plays during the time designated. The discussion of origins lacks both order and penetration.

Henry Reynolds' *Tale of Narcissus*, edited by J. S. Starkey. A poetic paraphrase of Ovid's account, now reprinted for the first time from the edition of 1632. The author wrote also an essay on poetry.

W. J. Lawrence, *A Forgotten Restoration Playhouse*. Chapuzeau in his *Europe Vivante* (1667) speaks of three theatres in London. Two are easily identified; the third was probably the old Phoenix or Cockpit in Drury Lane, hitherto thought to have been abandoned at the Restoration, but, according to the author, remodeled and used perhaps by George Jolly, or Joliffe, and his company for two or three years after the Restoration. Chapuzeau's observations were probably made in 1665. Writing again in 1668 he mentions but two theatres, whence it is likely that the Cockpit had been closed. It was unlicensed much of the time, and was forced to struggle with blackmail and threatened interference of officers. Pepys occasionally went there before 1661.

Miscellanea. Swaen continues his *Contributions to OE. Lexicography* with five pages of notes from Byrhtferth's *Handbōc* (*Anglia* VIII 298-337).

3. J. Weightman, *Vowel-leveling in Early Kentish*; and the Use of the Symbol ϵ in OE. Charters. The author shows that ϵ in the ninth century Kentish stands for $\bar{e}$, i-umlaut of $\bar{e}$ and $\bar{a}$, $\bar{e}$ + breaking combination + i , e , ea before an open consonant, and in one example for i-umlaut of o , u ; but it never represents original $\bar{e}$. "From this it would appear that the leveling of the old long narrow and wide sounds, . . . complete in the earliest MKt., had already begun before the end of the ninth century".

P. Leendertz, Jr., *The Sources of the Oldest ME. Version of the Assumptio Mariae*. Gierth's study (*Engl. Studien* VII 10) finds the source of this poem in the account of the Assumption ascribed to St. John, but the present writer shows good reason for supposing that later versions of this apocryphal account furnished the ME. poet with certain details, or that, more likely, he used a later version which has not survived.

F. Brie, *On the History and Tradition of the Havelok Legend*. The author first reviews, and in part revises, the statements of previous writers on this subject. His discussion centres about the Anglo-Norman version in the so-called *Brut d'Angleterre*, whose date he shows to have been 1250-1300, which is earlier than has been hitherto supposed. The Havelok story in the *Brut* comes from a lost version of Wace's *Roman de Brut*, which

in turn goes back to Gaimar. But certain traits and details not found in Gaimar point strongly to the influence upon the Brut of a lost English poem on Havelok, older than the surviving ME. romance. Brie corrects or confirms certain statements of his predecessors regarding the later versions in the *Scala Chronica* (1355-62), and the *Eulogium Historiarum* (1866). He prints also three new texts: (1) an earlier and purer version of the Havelok Legend as told in the Brut than that printed by Madden; it is found in Rawlinson MS D, 329; (2) a version discovered by Brie in an anonymous Latin chronicle of the thirteenth century (from Cotton MS Dom. A, II), which comes directly from Gaimar; (3) a hitherto unknown English version of 1480 from Lambeth MS 84.

H. Willert, *The Gerund*. An attempt to distinguish more accurately than grammarians of modern English have done between the gerund and the verbal noun.

This number contains an exhaustive review of Borst's *Die Gradadverbien im Englischen* by Stoffel, and a reprint by Bang of the *Thrie Tailles of the Thrie Priests of Peblis* (composed between 1488 and 1520), an analogue of *Everyman*. It is reprinted, with queries regarding its origin, from Laing-Hazlitt's *Early Popular Poetry of Scotland*.

Volume XXXVI 1. M. Förster, *A North English Version of the Distichia Catonis*. Two versions of this text, which consists of some 600 lines, are here printed: (1) Rawlinson MS G, 59; (2) MS Δ, IV 1 of Sidney Sussex College, Cambridge. The first is consistently Midland; the second shows many Northern peculiarities.

C. W. Wallace, *New Shakespeare Documents*. An accurate reprint of three concerning a suit in chancery between Shakespeare and other plaintiffs, and Matthew Bacon. It was brought the year before Shakespeare died, and disputed benefits arising from certain property in Blackfriars.

A. Greeff, *Byron's Lucifer*. Critics are of various opinions as to the poet's moral intentions in the portrait of Lucifer in Cain—whether he is the Tempter and Betrayer of man (according to Scott, Goethe, Koepfel, and even Byron's own statement); or whether he is the Light-bringer and Spirit of Truth (Brandes, Kraeger); or the High Priest of Scepticism (Ackermann). Greeff reviews the whole case, and finds that Byron, in his off-hand manner of composition, has carelessly wavered between the first two conceptions and left the resulting inconsistency uncorrected.

A. Western, *On the Use of English Adverbs*. A good discussion of the difference between the adverb as a modifier of a single word and the adverb as a modifier of a whole idea or sentence. Various classes of the latter are defined and discussed.

In conclusion the author says: "No other Teutonic language has developed to the same degree the faculty of expressing so much by a single adverb as English". And again: "It is largely to the free and easy use of adverbs that English owes its terseness and picturesqueness of expression".

P. J. van Draat, *After*. The author gives a list of verbs and verbal nouns in modern English which are both perfective and imperfective in signification (cf. his studies in the loss of the prefix *ge-*, in Engl. Studien XXXI 353 ff.; XXXII 371 ff.). The list includes words of both Germanic and Romance origin, and shows that words originally perfective took in time also the other function, and *vice versa*. The double function, though Germanic in origin, is not always due to the loss of the prefix *ge-*. In some cases it begins as late as Middle English times, and the mere construction of sentences is enough to force upon a word the new function. The article concludes with interesting remarks, abundantly illustrated, on the influence of *after*, conj., upon the tense of the verb.

The reviews include favorable and discerning notices of the following studies: Glogge's edition of the Leyden Gloss, by Kern; van der Gaaf's study of The Transition from the Impersonal to the Personal Construction in Middle English, by Franz; Brotanek's edition of George Mason's Seventeenth Century Grammaire Angloise, by A. Western. Koch reviews, with interesting comment, a number of recent studies in Chaucer. He gives particular attention to those by Bilderbeck, Tatlock, and Lowes.

Miscellanea. W. H. Williams explains several difficult idioms in Ralph Roister Doister with the help of citations from contemporary texts.

2. G. H. Gerould, Social and Historical Reminiscences in the Middle English Athelston. Apropos of the oath of brotherhood taken by the four messengers, the author cites many illustrations from history and literature, to show the prevalence of the custom among Germanic peoples of the Middle Ages. The relations of the king and the archbishop in the romance are thought to reflect the historical relations of Henry II and Becket, antedating the version we possess by nearly two centuries; the author traces many interesting parallels.

E. M. Wright, Notes on Sir Gawain and the Green Knight. The English Dialect Dictionary is laid under contribution to explain the meaning of some fifty words in this difficult text.

Van der Gaaf, Miracles and Mysteries in Southeast Yorkshire. The author gives an interesting account of a "holy sepulchre" in the church at Patrington, Yorkshire, once used in the Easter mysteries, with remarks on the acting of Biblical plays in remote villages. A photograph accompanies the article.

R. Petsch, Hamlet among the Pirates. An attempt to explain certain obscurities of motive involved in this part of the play.

A. L. Stiefel, The Question of the Sources of Fletcher's Monsieur Thomas. Chiefly a criticism of Guskar's alleged twenty-nine sources of the play.

J. Ellinger, The Present Participle in Gerundive Use. A few notes upon the distinction between the participle and the gerund in modern English suggested by Willert's article in the preceding volume (Engl. Studien XXXV 372 ff.).

Two reviews deserve mention: F. Mebus gives a detailed and favorable critique of W. H. Browne's edition of Rauf Coilyear; and H. Gerschmann pronounces judgment at great length upon Evans' Der Bestrafte Brudermord: sein Verhältniss zu Hamlet.

Miscellanea. Forster discusses *frægn*, Andreas 255, and shows that the OE. dictionaries should add the entry "fregen, subst., question". Hoops controverts Kastner's emendation of *prestes thre*, Cant. Tales, Prol. 164, to *prest estre* (presbyter domesticus). Bang points out two passages in Jonson's Every Man out of his Humor, in which Jonson is evidently indebted to Hoby's English version of Castiglione's Cortegiano. They are Act V, Sc. 2, ll. 3430 ff.; Act III, Sc. 7 and 8, especially ll. 3345 ff.

3. K. G. T. Webster, Arthur and Charlemagne. The article is a study in the Celtic origins of mediaeval romance. It begins with some conjecture towards the reconstruction of the ballad of King Arthur and King Cornwall. The second part is an attempt to show, by this ballad and its MHG. and Irish analogues, that the lovers of Guinevere (in this case King Cornwall) often had juster claim upon Guinevere's love than has been supposed. They are in certain significant cases men whose wife she had been in a previous period or state of her existence. King Cornwall is shown to have been originally an other-world king, from whom Guinevere, originally a *fee* of Celtic legend, was won by Arthur, and by whom she was claimed in turn. Such a Celtic other-world king as Cornwall seems also to have been Hugo of Constantinople, in the Journey of Charlemagne to Jerusalem and Constantinople.

H. Hecht, Recent Publications relating to the Scotch-English Ballads. The title indicates the nature of this article. It reviews briefly the various publications of recent years, summarizes the important theories, and states the problems that should forthwith engross the attention of those who are interested in the study of ballads. Examples of such aids as this article to orientation are too few, and yet the present need of them is great. Qualified experts cannot render a greater service with the slight expenditure of energy which such articles require, than to prepare similar

statements of the achievements, activity, and possibilities in their respective fields. Fortunately the work has been well begun in this country, and an excellent example set by Professor Lane Cooper's paper on Wordsworth in the forthcoming number of the Publications of the Modern Language Association.

W. Bang and H. de Vocht, Classical and Humanist Sources of Earlier Dramatists. The article cites a few significant parallels between Lyly and Erasmus; between Thomas Heywood and Athenaeus, Ludovicus Caelius, Donatus, and Phil. Camerarius; and between Ford and Parthenios of Nikaia.

H. Ulrich, Corrections of a Recent German Version of Robinson Crusoe.

Miscellanea. The most important note is from M. Förster on two published OE. inscriptions. He discusses the Chronology and Dialect of the first (south door of Kirkdale Church in the North Riding of Yorkshire), and the interpretation of the second (door of the south transept of Breamore Church, Hampshire).

W. Bank describes a copy of Varchi's L'Hercolano (Venice, 1580) in the University Library at Louvain, which was presented by an unknown Robert Smith to Florio and his friends, among whom may have been Jonson, Ford, and Marston.

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ΠΑΡΑΤΗΡΩΜΑ.

Eupolis ap. Poll. 10, 136 (1, 530 Mein. 1, 329 K.).

ἐγὼ δέ γε στίξω σε βελόναισιν τρισίν

The branding of fugitive slaves in the forehead is often mentioned. Cf. Ar. Av. 760, *εἰ δὲ τυγχάνεις τις ὑμῶν δραπετὴς ἐστιγμένος*, and the commentators; and the title of the play (*Ταξίαρχοι*) suggested to Hemsterhuis that the same punishment may have been administered to deserters from the army. Bothe thinks that Phormion is threatening Bacchos; but Kock adds: *quid tamen tria illa stigmata sibi velint nescio*. If the brand consisted of the $\Delta = \delta\rho\alpha\pi\acute{\epsilon}\tau\eta\varsigma$, no especial branding-iron would be necessary, for the *τρεις βελόναι* $\wedge$ would represent the three sides of $\Delta = \delta\rho\alpha\pi\acute{\epsilon}\tau\eta\varsigma$, just as two *βελόναι* would answer for the English T = thief.

B. L. G.